

# CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

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For the Christian Repository.

"In that day there shall be One Lord, and his name One." Zech. xiv. 9. "I am God and not Man, the Holy ONE in the midst of thee" Hos. xi. 9. I am Jehovah, beside me there is no Saviour. Isa. xlii. 11.

Amicus has now a new opponent but not a new writer to deal with. His first appearance in the "Repository," indicates more talent than his predecessor had any claim to.—I hope he may manifest more candor. It is painful to Amicus to expose the disingenuousness of his opponent, to give, as I did in my last number, the evidence of wilful misrepresentation. With our Writings in his hands, his gross misstatement of our doctrines cannot be imputed to ignorance.

"Paul" charges me with using "terms of reproach," and making "unjust charges." If I have used such terms, the blame should attach to those who have fairly earned them. The "justice" of every charge preferred against my opponent and his doctrines, has, I think, been shewn. My assertions have been supported by authentic documents, or proved by fair induction. If "Paul" think otherwise, and will point out a single error under these heads, I will promise to give him further satisfaction. I will either prove my premises, or acknowledge my mistake.

It is however, cause of satisfaction to perceive that my present opponent thinks it blamable to use "terms of reproach," and to make "unjust charges." In admitting this sentiment he passes a very severe censure on his forerunner; and I would gently remind him that his own Essay is not immaculate, in these respects. I will however do him the justice to acknowledge that while his address has more argument, it has less abuse, than those of his predecessor.

I shall therefore revert to his proofs, that God is a compound Being—in other words, composed of "three distinct and separate persons," when, I think, we shall see, that the "humble enquirer after truth," must be extremely "prejudiced" before he can embrace a doctrine, which contradicts our reason, makes language useless, opposes the views of the inspired penmen, and leaves us in a labyrinth of mystery and darkness from which the Trinitarians can furnish us with no means of escape.

In every well conducted argument, the parties first ascertain the precise ideas to be attached to the terms they use. If Truth is their object, this is an indispensable preliminary. In my last Essay, in order to arrive at this point, I requested "Paul" to answer some questions respecting the nature of the Persons which compose his "trine God," but as he has evaded a full answer, I shall have to seek it from his former positions.

My first query was "are the three Persons that constitute his trine God, distinct and separate substances or not?" To this question he replies, "We believe that there are three Persons, not three substances, in the Godhead?"—"Not three substances?"—then the "three persons" in their distinct and separate capacity, must be unsubstantial, not real, mere ideal forms—subsisting only in the imagination!!!—What blasphemy does this conclusion involve! Now how can three unsubstantial Persons, when put together, or rather when kept distinct and separate, be ONE SUBSTANTIAL BEING, the Creator of innumerable worlds—the Maker and Preserver of all things? The idea is preposterous!—the doctrine is absurd!!!—To have a Saviour at all, he must be a real substantial Saviour—If he be unreal or unsubstantial he can be no Saviour!

My second and third queries were, "If the three Persons are not substances, what are they?" and "Are they finite or infinite?" These questions he evades in the usual way with Trinitarians by telling us that "this is the point on which real Christians never feel justified in indulging any curiosity!"—"We do not attempt to decide what those persons are!" This is a mere shift to get over a difficulty—to evade a conclusion which would blast their scheme, and accelerate the downfall of a doctrine invented by men who had lost "the power of godliness," and apostatized from Christ the true and living Head of his Spiritual Body, the Church!

But I would ask "Paul"—How is it that "real Christians" begin to feel a check to their curiosity at this precise point?—Is it consistent with the character of a "real Christian to indulge his curiosity" so far as to examine into the nature of these "three Persons," and induce him to decide that they are unsubstantial; and yet inconsistent with that character, to determine whether they are finite or infinite?—Is it less criminal to determine on the nature, than on the measure of their being?—Every "unprejudiced" and rational "enquirer after truth," must perceive that, the objection to answer my query does not arise from any scruple of conscience, but from a conviction that to answer it, either way, will involve them in difficulty, from which they cannot be extricated. "Paul" admits that the Deity is infinite. If therefore, he had said, the three persons which compose the Deity are finite, it would inevitably follow, that three finite persons may make an infinite God!—If he had said, they are infinite, then every one would see that he is a TRITHEIST—a believer in "three Gods!" In the first case he would be involved in a palpable absurdity—in the other in idolatry!!!—Well therefore, may my opponent endeavour under the cover of a tender conscience to escape a dilemma so fatal to his cause!!!

But though "Paul" is now very tender on this one point, though "he will not [now] attempt to decide what those persons are," yet it is strikingly apparent, that this tenderness is of a very recent origin!—In his XXX address he tells us,

"the person who appeared to Abraham in the plain of Mamre, (Gen. xviii. 1) to whom Abraham prayed, and whom he addressed as the Judge of all the Earth, who is called JEHOVAH fourteen times in that single chapter, is spoken of in xix chap. 24 verse, as a distinct person from JEHOVAH in heaven! As he stood upon the earth and called down fire from heaven upon Sodom and Gomorrah it is said—Then JEHOVAH rained upon Sodom and Gomorrah brimstone and fire from JEHOVAH out of heaven." From this text (which from his ignorance of the Hebrew, he has rendered falsely) he draws this conclusion,—"Either there is a plurality of persons in the Godhead, or a plurality of Gods!"—"the latter supposition," he says, "is an absurdity and impossibility—the former is a possibility but a great mystery!!!"—He might have said with as much truth "a great inconsistency!!!"

In these sentences "Paul" has told us, as plainly as language can tell us, that the persons composing his "trine God," are all finite persons! Infinity implies immensity, boundlessness, without limit. But one of "Paul's" imaginary Persons can stand upon this little Globe—this molehill, and call down fire from the other in heaven—somewhere up in the clouds I suppose; whether from within the atmospheric region or not, he does not inform us!!!

From what has been stated, we have fairly arrived at two conclusions:—as I think cannot be denied. The first is that, the three persons are unsubstantial, unreal—they are "not three substances"—the second is that they are finite; One can stand on this Earth and call down fire from the other up in heaven!!! Can there be greater absurdities? I know of but one, that can possibly be deemed so—and that is—that these three unsubstantial, unreal, finite, limited persons, though they be "distinct and separate," yet, they make up ONE SELF-EXISTENT, INDEPENDENT, IMMUTABLE, ETERNAL, OMNIPRESENT, INDIVISIBLE, ALL-POWERFUL GOD! Admirable logic!!!

But lest some of our readers, from a superstitious veneration for our present translation of the Holy Scriptures, or from a misplaced confidence in the statement of my former opponent, should suppose, that the text (Gen. xix. 24) was intended by Moses, to convey the absurd idea of "a plurality of persons in the Godhead," I will briefly observe, that the original conveys no such idea! The verse in which the word Jehovah occurs twice as aforesaid, contains what is called by Grammarians "An Apposition"—hence in the Hebrew Scriptures, under the word (Vaaish) we find an *ethnach*, a musical point having the same force as a colon—the true reading, therefore, is this, "And JEHOVAH caused it to rain upon Sodom and Gomorrah brimstone and fire from the heaven of JEHOVAH."—Neither the anomalies of the Hebrew language, nor the judgment of my former opponent are to be relied on in the present discussion. I say the anomalies of the Hebrew, for the Greek writers never use a plural noun as a name of the Deity.

The term "Person" is never applied to the Deity in the original Scriptures: It is but once so used in the present translation of them, (Heb. i. 3.) and there it is falsely rendered. It seems to imply form, dimensions, limitation, which are incompatible with just views of the Divine nature. It is, I think, a term too gross and carnal to apply to that ineffable Being whose presence fills the boundless regions of space "in whom we live and move and have our being." Acts xvii. 28.—But if we allow the term "person" to be applied to the Deity, and take the most approved definition of it given by "Boethius" (who defended what is called the Orthodox Creed) to wit, an individual substance of a rational and intelligent nature," and if we also allow that there are "three persons in the Godhead" we fall directly into TRITHEISM, for then there must be three individual divine substances, each having a rational intelligent nature, of course THREE GODS!!!—But my opponent says they are "not three substances,"—he therefore rejects the definition of "Boethius" and consequently they must be three unsubstantial, unreal, imaginary phantoms!!!—The more my opponent's scheme is examined, the more it appears like ATHEISM disguised! Nevertheless I am far from supposing that Trinitarians generally mean to worship either three unsubstantial imaginary Persons, or three distinct and separate Gods; for I believe that many of them do not see the necessary consequences of the Trinitarian scheme!

Before I discuss the Scripture passages adduced by "Paul" as proofs of his scheme I will in a brief manner state our doctrine of the DEITY, as we believe it is revealed in the Bible, and confirmed by the evidences of truth in various ways to our understanding.

We believe "there is but one God"—one divine eternal indivisible Being, Omnipotent, Omnipresent, and Omniscient; the Creator of heaven and earth, things visible and invisible. We believe that this divine Being, in boundless mercy to mankind, and adapting himself to the circumstances and capacities of his children, hath "at sundry times and in divers manners" revealed himself to them. To the Primogenitors of the human race by his immediate presence. To the Patriarchs, Prophets and others, sometimes immediately, sometimes under the appearance of Angels and sometimes in the form of men. After about four thousand years from the creation we believe this same divine Being was supereminently manifested in the Person of Jesus of Nazareth, the Son of the Virgin Mary by miraculous conception—"a man, approved of God by miracles, and wonders, and signs, which God did by him." Acts ii. 22. And lastly we believe that this same God under the new covenant dispensation is manifesting himself in and to the souls of his rational

family, wherever scattered, for the purpose of "convincing them of sin," converting them to himself, and preparing them for "an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven," for those of "every kindred and tongue and people" who are willing to accept the offers of his divine love. See the following texts. Heb. viii. 10, 11, 12. 1 Cor. xii. 7. 1 Tim. ii. 4. 2 Peter iii. 9. Rev. v. 9 &c. &c. &c.

And though we believe in but one divine Being yet we believe in the Divinity of Christ. "God" saith the Apostle was in Christ, reconciling the world unto himself" 2 Cor. v. 19. This text, with many others that might be adduced, give us a clear and consistent idea of our Lord's divinity—for as it is not possible that there can be more than one Divinity, so we are taught by the holy penmen to believe, that God in Christ is the true and proper divinity of Christ! for "in Him dwelt all the fulness of the Godhead bodily"—or as it should be rendered "substantially."—Col. ii. 9. "For HE, whom God hath sent, speaketh the words of God, for God giveth not the Spirit by measure unto him." John iii. 34. Accordingly, in Him all the attributes of the Deity were manifested! The Omnipotent creative power of God, in the multiplication of the loaves and fishes; in restoring the Blind, the Lame, and the withered; in healing the sick, and raising the dead! His power to destroy, in blasting the fruitless Fig-tree! HIS Omniscience in penetrating the hidden recesses of the human heart, knowing the secret thoughts of those about him, and foreseeing the events of Futurity! And the Love and Mercy of God were eminently manifested in Christ by a glorious display of actions the most beneficent, a benevolence unparalleled, in his dying moments praying for his persecutors, and asking forgiveness for those who put him to the most excruciating death!!!

Abstractedly from this divinity we believe according to the plainest Scripture testimony, that "Jesus of Nazareth was a man," that he was of "the seed of Abraham" Heb. ii. 16. "the seed of David." Acts xiii. 23. Rom. i. 3. "In all points tempted like as we are, yet without sin." Heb. iv. 15. "In all things made like his brethren." Heb. ii. 17. "He increased in wisdom, and stature, and in favour with God and man." Luke ii. 52. And "though he were a Son, yet learned he obedience by the things which he suffered." Heb. v. 8.—All which, and abundant other Scripture testimony which might be adduced, go clearly to prove this point. But I think I need go no further as even the Athanasian Creed grants it. "A perfect Man of a reasonable soul and Human flesh." See the creed.

How then does the difficulty arise between us? Why our opponents are not satisfied with this plain Scripture account! they have invented the term "trinity"—they have contrived a scheme of "three persons in the Godhead" between whom they divide the divinity!—or rather, they give the whole of it to each of them!—either of which, in the nature of things, is impossible! and consequently their doctrine is absurd!

Now if my opponent wishes to convert us to the faith of the Orthodox Roman Catholic Church, of the fourth and subsequent centuries, let him no longer hide himself in mystery, but by a luminous explanation of his faith, convince us that it is not "justly chargeable" with error and absurdity. "Nothing" says Bishop Watson "has contributed more to the propagation of DEISM, than the making doctrines, abhorrent from Reason, parts of the Christian system. There may be doctrines above reason, but nothing which is evidently contrary to Reason, can ever be justly considered a part of the Christian Dispensation."

I will now proceed to notice "Paul's" arguments grounded on Scripture texts, when we shall see whether the inspired penmen were Trinitarians or not. That the divine nature is one and indivisible is expressly taught by our Saviour himself from whom there can be no appeal! Father, Son and Holy Spirit—or whatever other terms, such as "the Comforter," the "Unction from the Holy One" "The Grace of God" &c. used by the Evangelists and Apostles, all refer us to the one divine Life, Light, Power, and Spirit, which is GOD. In proof of which I will adduce the following passages.

1st. Jesus saith, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father."

John xiv. 9. The pronoun me here alludes to the "Divinity of Christ" as I have before explained it; and as our Lord explained it to Philip ver. 10. "The words that I speak unto you I speak not of myself [as the son of Mary] the Father that dwelleth in me, He doth the works." Now here is no distinction of divine persons in the Godhead; and yet there is a clear distinction between Jesus as a man, and God in Christ! and as if to shew that Father, Son, and Holy Spirit, meant the same thing when applied to the Divinity, our Saviour here expressly informs us, that HE is himself the Father. 2d. This truth will be amply corroborated by a due consideration of the following passages, one of which, to suit his own purpose, Paul has partially quoted. "And I will pray the Father and he shall give you another Comforter, that he may abide with you forever, even the Spirit of Truth." John xiv. 16, 17. I will not leave you comfortless, I will come to you," ver. 18. "The Comforter which is the Holy Ghost whom the Father will send in my name, He shall teach you all things" ver. 26. "When the Comforter is come whom I will send unto you, from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me." xv. 26. It is expedient for you that I go away [as to my personal presence] for if I go not away the Comforter

will not come unto you, but if I depart, I will send him unto you." xvi. 7.

In these passages it is observable, 1st. That this Comforter is the Holy Spirit,—"even the Spirit of truth."—2d. That this Comforter is Christ—"I will not leave you comfortless, I will come unto you."—3d. That it is the Father who sends this Comforter. "The Comforter which is the Holy Spirit whom the Father will send &c." 4th. That it is Christ who sends this Comforter. "If I depart I will send him unto you,"—the Comforter whom I will send unto you," &c. 5th. That the terms "Christ" and the "Father" are convertible terms; when applied to the Divinity they mean the same thing. "He that hath seen me hath seen the Father."

The premises being seriously considered, I think the following conclusions will be deemed irrefutable. 1st. That the terms "Father" and "Christ" and "the Comforter" and the "Holy Spirit," are, when applied to the Divinity perfectly synonymous. 2d. And consequently, That God the Father is Christ the Saviour—that Christ the Saviour is the Comforter—that the Comforter is the Holy Spirit—that the Holy Spirit is God the Father—for "God is a Spirit" John iv. 24. and as the Apostle expresses it, He is "the only wise God our Saviour" to whom "be glory and Majesty, dominion and power, both now and ever. Amen Jude 25.

AMICUS.

N. B. For want of room I must postpone a reply to the other arguments of my opponent to a future Essay.

## ERRATA.

In Amicus's last number a few errors of the Press occurred, which the reader is requested to correct.

1 Col. 91 line, instead of "and Waterland"—read "From Waterland."

1 Col. 99 line, instead of "model"—read "modal."

1 Col. 105 line, instead of "Logis,"—read "Logos."

2 Col. 30 line, instead of "it would be absurd"—read "as it would be absurd."

## SUMMARY.

The Moravians or United Brethren have 31 missionary stations, and 168 Missionaries labouring among the heathen

Greenland.—Letters from this station, of June and August 1821, are encouraging. The congregation at New Hernehut consists of 362 souls, of which number 168 are communicants, walking worthily of their profession. Eight were admitted to the Lord's table and five baptized in the course of the preceding year. It is 101 years this month, since the Greenland mission was commenced by the worthy Danish Missionary Egede.

Labrador.—The three Esquimaux congregations are growing in knowledge and grace and numbers. From August 1820 to August 1821, 23 adults and 21 children were baptized; 20 persons were admitted to the Lord's table; total communicants, 519; to which may be added 68 new applicants. At Okkak, a new church and dwelling house have been erected. Two of the brethren, John Lundberg and John P. C. Stock have been admitted to the holy order of deacons.

St. Kitts.—The two congregations of Bassaterre and Bethesda are constantly increasing. The last time the Missionaries conversed individually with their people, 874 persons attended; 4 adults had been baptized; 21 admitted to communion, during the preceding year.

St. Croix.—A special work of grace has appeared among the baptized children. The blacks in great numbers attend divine worship.

Antigua.—Here are four stations—prosperous. At Gracchill, since Easter of 1820, to the time the account was given, 158 adults had been baptized, and 81 admitted to the Lord's table. At St. Johns, 26 adults were baptized in one day; 46 received as members of the congregation, and 82 added to the candidates for baptism.

Jamaica.—Several planters in the Mile Gully district, are very desirous to see a Missionary station established among them. The number of blacks that attend Divine worship at Carmel is increasing, and they listen to the preached Word with deep attention. Among the negroes of the May-bay mountains there is great eagerness manifested to hear the Gospel.

Gnadenhal, South Africa.—Mr. Halbeck writes that the presence of the Holy Spirit among the believing Hottentots is undeniable. Sept. 30, 1820, 8 adults were baptized, and 8 admitted to the congregation.



## CHRISTIAN COURAGE.

*Extract from a communication in the Christian Observer for April, 1822.*

The late Rev. J. W. FLETCHER, of the Methodist Episcopal Church.—His courage and intrepidity were very remarkable.—There is an anecdote related by his biographers on this subject, so striking that I cannot resist the temptation of presenting it to your readers. Mr. Fletcher had a very profligate nephew, a military man, who had been dismissed from the Sardinian service for base and ungentlemanly conduct. He had engaged in two or three duels, and dissipated his resources in a career of vice and extravagance. This desperate youth waited one day on his eldest uncle, General de Gons, and, presenting a loaded pistol, threatened to shoot him unless he would immediately advance him 500 crowns. The general, though a brave man, well knew what a desperado he had to deal with, and gave a draft for the money, at the same time expostulating freely with him, on his conduct. The young madman rode off triumphantly with his ill-gotten acquisition. In the evening, passing the door of his younger uncle, Mr. Fletcher, he determined to call on him, and began with informing him what General de Gons had done; and as a proof, exhibited the draft under de Gons's own hand. Mr. Fletcher took the draft from his nephew and looked at it with astonishment. Then, after some remarks, putting it into his pocket, said.—“It strikes me, young man, that you have possessed yourself of this note by some indirect method, and in honesty I cannot return it, but with my brother's approbation.” The nephew's pistol was immediately at his breast. “My life,” replied Mr. Fletcher, with perfect calmness, “is secure in the protection of an Almighty Power; nor will he suffer it to be the forfeit of my integrity and of your rashness.” This firmness drew from the nephew the observation, that his uncle de Gons, though an old soldier, was more afraid of death than his brother. “Afraid of death!” rejoined Mr. Fletcher; “do you think I have been twenty five years a minister of the Lord of Life, to be afraid of death now? No, sir: it is for you to fear death. You are a gamester and a cheat, yet call yourself a gentleman! You are the seducer of female innocence, and still say you are a gentleman! You are a duellist, and for this you style yourself a man of honour! Look there, sir; the broad eye of heaven is fixed upon us. Tremble in the presence of your Maker, who can in a moment kill your body and forever punish your soul in hell!” The unhappy man turned pale, and trembled alternately with fear and rage. He still threatened his uncle with instant death. Fletcher though thus menaced, gave no alarm, sought for no weapon, and attempted not to escape. He calmly conversed with his profligate relation; and, at length perceiving him to be affected, addressed him in language truly paternal, till he had fairly disarmed and subdued him. He would not return his brother's draft, but engaged to procure for the young man some immediate relief. He then prayed with him, and after fulfilling his promise of assistance, parted with him, with much good advice on one side, and many fair promises on the other.—The power of courage, founded on piety and principle, together with its influence in overcoming the wildest and most desperate profligacy, were never more finely illustrated than by this anecdote. It deserves to be put into the hands of every self styled ‘man of honor,’ to show him how far superior is the courage that dares to die, though it dares not sin, to the boasted prowess of a mere man of the world. How utterly contemptible does the desperation of a duellist appear, when contrasted with the noble, intrepidity of such a Christian soldier as the humble Vicar of Madely!”

*From the C. Herald.*

*Remarks on the character of the Rev. Levi Parsons, late American Missionary to Palestine.*

There are departed friends, whom we recollect with profit, as well as painful satisfaction. So happily decided and prominent was their character, that we cannot easily recall their beloved image, without the accompanying recollection of their useful attainments and Christian virtues. The living examples of practical godliness presented in beings of like capacity, relations and opportunities with ourselves, is a most instructive object. But the recollection of the deceased saint, have a

more sacred and powerful charm. We cannot, in our imagination, so easily separate his virtues from the approbation and favour of that eternal Being to whom he is gone. His righteous example appears to address us now, from the eternal world and bright abodes of the blessed.

With sensations like these, has the writer heard of the Rev. Levi Parsons, American missionary to Palestine; and to him, a most endeared and valuable Christian friend. His decease is an event too deeply interesting to the friends of missions, and his services to the church are by far too important, to fail of eliciting from some pen, a more complete account of his life, than I should be able to give. I cannot, however, deny myself the mournful satisfaction of sketching a few prominent traits in his private and missionary character, which an intimacy of some years afforded me the best opportunity of inspecting.

Mr. Parsons was the son, (and if my recollection serves me) the oldest child, of a respectable clergyman, in the state of Vermont.—He received a very liberal education, having added to the academical course of the principal College in his native state, a three years' preparation for the sacred ministry, at the Theological Seminary in Andover, (Mass.) His talents for literary and philosophical acquisitions, though not of the first order, were quite respectable. He left College with the reputation of being among the first scholars in his class. Nor did his qualifications for the sacred ministry, and his first efforts at public speaking, in the least, disappoint the most sanguine expectations of his friends. He was indeed, richly furnished with gifts which are required to constitute the active and useful pastor. With his ardent piety and practical goodness, his captivating address, unaffected solemnity, and honest zeal, he might have found his way to almost any station of usefulness in the church. The popularity of his talents created a strong desire in many of his Christian friends, that he would spend his days in America. But while few could boast a more sincere attachment to kindred and native land, or have had less natural disposition to visit foreign climes than Mr. Parsons; he would only reply to suggestions on this point, that “he regarded himself as called to another service. He had willingly devoted himself to the cause of missions, and could not go back.”

It is not in my power to state the precise time, when Mr. Parsons became a hopeful subject of divine grace. My present impression is, that he dated his conversion as far back as the beginning of his residence at College, or about the year eighteen hundred and eleven. It was then the faithful instruction and fervent prayers of his venerable parents were brought home to his bosom, and received a gracious answer.—His conversion, as related to me, by himself, was chiefly remarkable for two circumstances.

The first of these relates to the spiritual exercises, which appeared to accompany his conversion. He seemed to be born again unto God, with his eye fixed immediately and entirely on the perfections of Christ. The first joyful emotion of which he was conscious, was that of ineffable delight in Jesus Christ. This leading feature in his Christian experience, seemed to impart a general character to his piety. He evinced a peculiar disposition to dwell, in his conversation, his supplications, and public discourses, on the reasonable claims and grace of the Incarnate Son. Here, he was ever finding new subjects for study and imitation, as well as for thanksgiving and praise. And few, even among the oldest and most eminent Christians, have been observed to possess as much as he, of the disinterested charity and meekness of the Saviour. These spread a loveliness over his other virtues, which rendered him a most captivating friend, and opened a ready way to public confidence. No one could honestly doubt either the sincerity or the disinterested motives of Mr. Parsons. It was felt to be a kind of sacrilege to detract from his character, or even to envy him the favours he received.

There was another circumstance following his conversion, which had a like decided influence in determining the scene of his labours. His first enjoyment of Christ was connected with a solemn impression of the obligation that rests upon the church to preach the gospel to every creature. Along with the belief of his happy deliverance and acceptance with God, arose in his soul, an unquenchable desire and resolution, to proclaim this glorified Redeemer and complete salvation to the heathen. This resolution, he was afterwards

led, at the request of his friends, to reconsider. More than once, did he, with a prayerful spirit, review the particular circumstances in which it was conceived, and the grounds on which it stood. He inquired at the mercy seat, whether it might be allowed him still to remain in his native land, and occupy such a field of usefulness, as would permit him to discharge the duties of a son to his beloved parents—of whom he was a favourite child, and to whom the thoughts of his departure were, at first, indescribably painful. But such were the views which he had of the subject, and his desire to do something for the heathen, that he could never entirely separate his first resolution from the precious hope which inspired it. He could never renounce his purpose of becoming a missionary, without, at the same time, losing a very perceptible degree of his spiritual enjoyments. As often as he turned his thoughts from serving Christ in this capacity, the Lord Jesus appeared to turn from him the sweetest manifestations of His love. The abandonment of his purpose seemed to threaten him with entire spiritual desertion. In these circumstances he could truly say with the apostle, that “the love of Christ constrained him.” He often remarked to me, “it may not be the duty of some others to engage in the cause of missions, because the Lord is assigning them a work at home; but I am laid under a necessity to go. I find it much more easy to part with friends and beloved country, than to endure the absence of my Saviour. Yea, wo is me, if I preach not the gospel to the heathen.”

It must be understood, that these trials of his resolution were made by Mr. Parsons, previous to his tendering his services to the American Board of Foreign Missions. From the time of that engagement, he considered himself as formally pledged to enter this field of self denial and conflict. Nor did he regard himself engaged for some more desirable and splendid service; but to go forth in any direction, and be employed in any missionary labours, which the Society should judge expedient. He made no reserve, but gave himself up cheerfully to their direction.

It was, however, with evident satisfaction, that he received from the Board his destination to that consecrated land, where once the patriarchs lived and worshipped, where prophets were inspired to foretell the coming of Messiah, and where He was actually born and sacrificed. A spirit, like his, with the love of Jesus, would naturally be hurried by its own desires, to the very spot on which the Messiah suffered in our flesh. We accordingly find him early at Jerusalem, and on the Mount of Crucifixion. His communications from thence to the Board of Missions, and to several Christian friends in this country, breathe a delightful spirit, and have proved a rich entertainment to many readers.

The amount and success of his faithful labours in Asia, I must leave for the official pen to communicate. Nor am I able to relate the particulars of his death. He is said to have finished his earthly course at Alexandria, the 10th of February last, where he had arrived with his worthy companion, the Rev. Mr. Fisk, on his return to Jerusalem. We shall not say of him, in the too heathenish style of some Christians, that ‘he is no more!’ for he has doubtless entered into rest. The journey which he was making towards the scene of his Saviour's humiliation, has terminated at the place of his exaltation. He has entered into the New Jerusalem, where he beholds the beloved of his soul ‘not as through a glass, darkly; but face to face.’ And O, how does the eye, which was lately fixed insatiate on the Mount of Crucifixion, the Pool of Siloam, and the sacred tomb, now gaze on Christ Himself!

I will only add, that Mr. Parsons, was remarkable for uniformly keeping the prospect of death near at hand. His practice was to commit himself to God, each night, as one ready to depart. Often has he repeated the remark, in my hearing, that his pilgrimage would probably be short; sometimes adding, in the words of the apostle, ‘he had a desire to depart, and to be with Christ, which is far better.’ He was, notwithstanding, an uncommonly cheerful man; but his cheerfulness was that of a serious mind. It bespoke a soul filled with other enjoyments, and intensely interested with sublimer prospects, than this vain world can afford. He evidently sought a better country, which I doubt not he is now gone to possess. ‘And I heard a voice from heaven saying unto me write, Blessed are the dead that die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them.’

AMICUS.

## CHOCTAW MISSION.

*Letter from Rev. Wm. Goodell.*

*Creek Path, April 30, 1822.*

My Dear Sir,—I have visited Mayhew the French Camps, and Elliot, with much satisfaction; and am now on my way, with Mr. Kingsbury, to meet the Corresponding Secretary at Brainerd. The situation of Mayhew is pleasant indeed. As you approach it from the east, there opens unexpectedly to view an extensive prairie, which contains several thousand acres, and which appears to be without a single stone, or tree, or fence, except now and then a small cluster of trees at great distances like the little isles of the sea, and except also the railing, which incloses the fields of Mayhew.—These fields are on the north side of the prairie, and directly in front of the Mission houses. “Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north.” Casting your eye over the prairie, you discover here and there, herds of cattle, and horses, and wild deer, all grazing and happy. “This,” said Dr. Worcester, as he passed Mayhew, on his way towards home and towards heaven—“This is the loveliest spot my eyes ever saw.” The grass, which will soon be eight feet high, is now about eight inches, and has all the freshness of spring. The prairie has very gentle elevations and depressions, which contain each from 100 to 1000 acres, and which, from a distance, resemble the undulating motion of the Atlantic, a few leagues from land, after a storm. An hundred horses and chariots could go abreast in any direction, and with almost any speed. As you proceed, Mayhew often almost wholly disappears; again it rises to view in still greater loveliness, half encircled with oak, which with the sycamore and mulberry, borders the prairie on all sides. Flowers of red, purple and yellow, and indeed of every hue, are scattered, by a bountiful God, in rich profusion, and in all the beauty and innocence of Eden, on each side of the path; and their fragrance is, as if the very incense of heaven were there offered. You can stand in almost any place and count flowers of ten or twelve different hues. The distance to Mayhew, which at first appears to be no more than a few hundred yards, is no less than two miles. And as you walk on contemplating this lovely scene, with all its interesting associations, your soul, or ever you are aware, will make you like chariots of Amminadab.

“This,” said one of the missionaries to me, “is the Lord's plantation. These are his fields. These houses, these cattle, and these utensils are also his. We are his servants and hope to die in his service.”

*Rel. Rem.*

*From the American Missionary Register.*

## LITTLE OSAGE MISSION.

*Extract of a letter from the Rev. W. F. Vail to the Domestic Secretary, April 13, 1822.*

\*\*\*\*\* Let it suffice to say, that in a letter now in hand, which I shall forward by this opportunity, I have given the views of the mission concerning the situation of the Osages. In these views I am more than ever confirmed. Of late we have been very frequently among this people. We have seen their poverty; and the present week we have been among them with Mr. Philbrook, and have heard their entreaties for government to stop the war. They say they want peace, because when they go to war they injure the white people, and because by continuing the war they shall displease their great father, the President, whom they hold fast by the hand. But the Cherokees are not yet disposed to a peace on the terms which the Osages propose. It is understood that the governor has written to Washington to ask liberty to compel the parties to a peace. They may be easily hushed if the government think best to interpose. On the whole, the prospect of immediate peace is not great. It may be brought about within six months. The Society at New-York, we hope will make inquiry, whether any thing, and what, can be done at the seat of government to bring better times to the poor distressed Indians. At our last interview, we laid before the chiefs the probable safety of their children at this place, seeing the enemy were restrained from coming here, and urged them to trust their children here. No, they cannot tell what will befall them. At present this is a land not only of darkness, but of confusion. The whirlwind of the Lord has gone forth, a grievous whirlwind. It is a tempestu-



ous time. The poor Osages, instead of enjoying the fruits of your beneficence, are driven to and fro, and are at their wits ends. Yet the family are not discouraged. Prayer is here offered without ceasing, as we trust it is in all the churches, for more glorious days. And sometimes we have been so blessed with a supplicating spirit that we have almost concluded that the darkness is past. God is able to bring light out of darkness, and to cause brightness to arise in obscurity.—We have had great trials, because we needed them. May we have strength, that we may labour and not faint in the day of adversity.

The health of the family does not materially differ from what it has been for several months past, except that of brother George Requa, who is at present laid aside by indisposition. His health is at best feeble. Our mill business is proceeding with a good degree of activity. Five sawyers are making plank, and brother Redfield, with Mr. Ramson and two men, getting out timber. We conclude that the Board wish us to stock the plantation as soon as possible. If we do this, it will be necessary to purchase a number of cows in addition to those already in our possession. Three hundred dollars may be laid out to the best advantage.—The price of cattle is high in this country, which makes it expensive purchasing beef, and it may be raised without much expense.

#### PALESTINE MISSION.

From the *Missionary Herald* for August.  
Letter from Mr. Temple to the Corresponding Secretary.

Malta, March 7, 1822.

Dear Sir,—My letter, favored by Capt. Scudder, has probably informed you of our arrival here on the 22d of February. When I wrote you by that opportunity, I had scarcely been able to look about me and make such enquiries, as would afford any valuable information in reference to the temporary establishment of the press in this island. I have now ascertained, that the press can go into operation here as soon as the Greek types from Paris shall arrive. Mr. Wilson, a missionary from the London Missionary Society, thinks it extremely desirable that no time should be lost before the printing tracts is commenced. He has several tracts in manuscript, ready for the press, as soon as it can be set up. He has translated, with the assistance of a Greek, Dr. Bogue's Essays, Dr. Doddridge's Rise and Progress of Religion, and is now translating the Pilgrim's Progress into the Romain. This would furnish business enough for the press during the year, at least. In reference to printing tracts here in French or Italian, Mr. Wilson thinks it doubtful whether permission could be obtained from the civil authority. There could be no possible objection, however, to printing the Greek tracts and translations, which I have mentioned. They cannot be printed in England; and if they are not printed here, they will not be published for two or three years. The government has a press at Corfu, but it is difficult to get any printing done there; and when it is done, it is executed in a very inferior style. All these considerations induce me to believe, that it will be expedient to commence printing here, as soon as possible. All delay is to be avoided in this important enterprise. It is no matter where the press is employed, provided the publications, which issue from it, are adapted to promote the interests of the Greeks. This end will be secured, if the contemplated plan can be carried into effect. I have taken rooms in the house of Mr. Wilson, and board at his table. He speaks both Italian and Romain with great fluency. This consideration induces me very cheerfully to accept his kind offer to afford me lodging and board at a reasonable price. Daily conversation in the languages, to which I am devoting my attention, affords the greatest facilities in acquiring them. All the people here, except the most ignorant, can speak the Italian, and I am assured that this language will furnish a medium of communication with almost all the inhabitants around the Mediterranean. This day I had an interesting conversation with the priest of the Greek church in Malta. He instituted many enquiries respecting America, and I in my turn made many enquiries respecting the Greeks. I enquired whether he preaches to his people. He said this is not common. I then asked him what Paul means when he says, "Preach the word, be instant in season, and out of season?" He blushed, and betrayed a good deal of un-

easiness and gave an evasive answer. He informed me that about a hundred Greeks belong to the church, and that they have not the Scriptures among them. I asked them how they can ever become acquainted with the Gospel, if they have no Gospel to read, and no priest to preach it to them? Here, too, the answer was evasive. He wished to know whether the Americans favour the cause of the Greeks, and whether they have sent them any aid. I replied, that Christians in my country wish prosperity to the oppressed Greeks, but that any interference in the present contest would be making war upon one of the contending parties, which could not be done without abandoning that neutrality, which it is our duty to maintain, in reference to this bloody conflict in Turkey. He informed me that in his church baptism is administered to infants by immersing them three times, which represent the three days, during which Christ lay in the grave. He thinks all persons regenerated who have been baptized and pray and confess their sins to the priest. I had this conversation by the aid of Mr. Wilson, who was our interpreter. This priest is about 35, I should think, has a sprightly air, a pleasant countenance, and agreeable manners, and these, I fear are his best recommendations, for I could not discover any evidence that he is acquainted with experimental religion. He has a wife and six children. He called to return to Mr. Wilson a manuscript tract on regeneration. This tract was compiled in Italian by Dr. Naudi, and translated into Romain by Mr. Wilson. The priest signified his approbation of it, but this is to be considered rather as a compliment, than the expression of his real sentiments. At parting, he invited Mr. Wilson and myself to come on Friday and witness the ceremonies of his church. There is only one Greek church in Malta, and one church for Greek Catholics. There are within this city several Greek refugees from Smyrna. I think it more than questionable, whether I could enjoy in Smyrna itself, better advantages for studying the Italian and Greek. With much respect and esteem, I am, dear Sir, yours,  
DANIEL TEMPLE.

From the *London Missionary Register*.

REGENT'S TOWN—SIERRA LEONE.

Instances of the Influence of Religion on the Re-captured Negroes.

From the communications of Mr. Johnson of the Church Missionary Society, we extract some further exemplifications of the powerful influence of true religion on the minds of his people.

In examining some candidates for Baptism, Mr. Johnson was so much struck by the intelligent piety of one of the women, that he has sent a copy of the examination to the Committee. It here follows:—

Question.—How long have you felt desirous of being baptized? Answer. Since you came from England, Sir.

Q. How did you become first desirous. A. Some words which you talk in the Church make me afraid.

Q. Can you tell me these words which made you afraid?—A. Yes Sir. You say, "Suppose a man or woman die, and not born again by the Spirit of God, they cannot go to God;" and then you talk about them people, how they stand [pointed out the character of those who were not born again] and then I think that me—me do all them thing; and that make me afraid.

Q. If you have been bad before, you do not any thing bad now: you are very good at this time, are you not? A. Massa, me very bad; me heart full of sin, that trouble me.

Q. I suppose, then, when you are baptized, you think you shall be better?—A. No, Massa; that no make me good: the Lord Jesus Christ, Him one only can make me good, and can save me; and for that I want to follow Him.

Q. Who is Jesus Christ.—A. The Son of God.

Q. What did he do to save you?—A. He die upon the Cross for sinners.

Q. Are you a sinner?—A. Too much Massa.

Q. Where is the Lord Jesus Christ now?—A. He live in heaven.

Q. "What is he doing there?"—A. Pray for sinners.

Q. How many Gods are there?—A. One; God the Son, God the Father, and God the Holy Ghost—I mistake: it is God the Father, God the Son, and God the Holy Ghost.

Q. You say three times God; are there not three Gods?—A. No, Massa: them

three be one God.

Q. Can you tell me who made you?—A. God the Father.

Q. Who redeemed you?—A. God the Son and God the Holy Ghost teach me.

Q. What does God the Holy Ghost teach you?—A. He show me my sin.

Q. Does he teach any thing else?—A. Yes: He shew people that they can be saved by Jesus Christ.

Q. When He has shewn them that, does he teach them any thing else?—A. He make them heart feel glad. He give them peace.

Q. Can you tell me what is the outward thing in Baptism?—(Was silent.) I mean what does the Minister take when he baptizes people?—A. Water.

Q. Does that wash your sins away?—A. I don't know. No, I think not.

Q. Does water baptize both your body and soul? You know that you have a body and a soul.—A. Yes, I know: but the Holy Ghost must baptize the soul.

Q. What then is spiritual baptism? (was silent.) I mean what is true baptism?—A. The Holy Ghost Baptism.

Q. Can you tell me what people eat and drink when they come to the Lord's Table?—A. Bread and wine.

Q. And what does the soul eat and drink? (was silent.) I mean while we look to Jesus Christ, and remember his dying love, what do our souls spiritually receive?—A. The body and blood of the Lord Jesus Christ.

Q. You said before, that the Son of God redeemed you; what did he redeem or save you with?—A. He pay his own blood for sinners.

Q. Why don't you say for me?—A. Me afraid Massa; me so bad, me can't say "for me" yet.

Q. Tell me, did not you know any thing before you felt your sins?—A. No, Massa: me know nothing before: me careless: me no hear: but when I see all the bad things I do before, then I glad to hear something.

Q. Do you think you shall do good now?—A. O Massa! If God help me I want to do good; but I cannot do any thing by myself. I hope the Lord will help me—me bad too much—I sorry for myself.

Q. Do you pray?—A. Yes, I pray but me afraid God no hear my prayer.

Q. Do not you feel glad sometimes when you pray?—Yes, Sir; I feel sometimes glad and sometimes sorry.

Q. Do you believe that the Lord Jesus Christ is able to save you?—A. Sometimes I am afraid because my sins too much: but he is God, and can do all things; that make me glad.

Here the examination ended, greatly, as may be supposed, to my satisfaction.

Others who were also examined, gave similar answers: but I would observe, that all cannot answer so correctly and judiciously as this woman: and, therefore, her examination must not be taken as a general case; though I do not baptize any, unless my mind is satisfied that a work of grace is begun. Their knowledge sometimes differs, but not materially. Some cannot speak in my presence, while they can do so before Tamba or Davis: some are so much agitated when they come to me, that it requires a great deal of patience to find out their real state.

#### THE BIBLE.

To Tavern Keepers.—The time has come when many of your customers want to see a Bible in the rooms to which you shew them—even if they only spend an hour. Yes, treat us with a glimpse at the Richest Treasures on earth, and we will like your house the better; and if we do not drink so much, we shall be more sober and peaceable. Let us find a Bible at hand without enquiry, at every Tavern—so say  
[B. Rec.] MANY TRAVELLERS.

A Snake!—The "Patriot," published at Springfield, Mass. says—The following singular occurrence was communicated to us by a gentleman in Greenwich, which he says may be relied on as a fact:—Eleanor Smith, of Hardwick, fifteen years of age, on the 10th inst. puked up a live green snake, nine or ten inches in length, which she had probably taken in three years since, while drinking at a brook. Our informant adds, that during that time she had been confined to her bed, and had become emaciated. To sit or stand put her in the greatest pain, as would the smell or taste of meat. The snake was perfectly lively, running about the house, upon the chairs, tables, &c. she is now free from pain, and is apparently on the recovery.

#### [COMMUNICATED]

MR. PORTER.

The following remarks were intended to be sent to the "American Watchman;" but as your paper is strictly religious, and these remarks are on the subject of religion, I have thought best to send them to you.

As you permit your friend "Amicus" to appear in your columns against your principles, I hope you will not refuse me a place.

For the *American Watchman*.

MR. EDITOR,

It has long been apparent to me, that Bible, and Missionary and Education Societies; and other Institutions of equally pernicious tendency, are making an alarming progress in all parts of the world.

These Societies have been so popular among all classes of the people (excepting the *irreligious*) that I have not dared, until the present time, to speak in opposition to them; but since you and some other enlightened Editors, have boldly and conscientiously raised your voices against these pestilential societies, I am encouraged to offer a few remarks.

Some Editors of News-papers, who are nobly opposed to Missionary, Bible and Education Societies, have incautiously approved of Widows' and Orphans' Asylums.

Now Sir, I am as much an enemy to these Asylums, as to the Societies just mentioned, for the following substantial reasons.

1st These Asylums were founded, and are supported by the very same people, who support Missionary and Education Societies: they are therefore "fruits of the same tree" and must be equally pernicious.

2nd. Our forefathers got along very well without these Asylums: Why then should we give the money out of our coffers, and "grind the faces of the poor," to support a few insignificant old Widows, and orphan children, who might do as well now, as their predecessors did?

3rd. My greatest objection to these Asylums is, that the *Missionary* religion is constantly taught in them. The poor old Widows are taught to pity the Heathen and give their mites to send the Gospel to all nations: And who does not see that from the Orphans' Asylum there will be continually coming forth a crowd of young Missionaries and friends of Missions, some of whom will undoubtedly be hereafter converted into "mercenary and hireling priests." These observations are equally applicable to other Asylums and Institutions of the same stamp, such as the "Magdalen Asylum" for abandoned females &c.

Mr Editor, I hope you will never be guilty of belittling, by word or deed, such *obnoxious* Societies and Asylums.

I cannot help thinking, that the Legislature of Pennsylvania would have been more commendable, if they had bestowed the money, which they threw away on the orphans' Asylum, on those Anti-Missionary Editors, who are devoting their noble talents, and precious time to the cause of humanity, and the extirpation of "fanaticism." Such an application of their money, would at least, have been more grateful to those Editors and their numerous friends.

From Religious Publications it appears that there are now, scattered over almost the whole world, many hundreds of Missionaries, who, with their wives and children, have left their native lands—their friends, and the comforts of civilized life, and have gone to suffer unknown trials and privations among the Heathen. I am at a loss to account for such a "fanatical" spirit, unless we ascribe it to the same enthusiasm which characterized Paul the Apostle, and first Missionary to the Heathen. The efforts of these Missionaries (if we may credit their own accounts) have been crowned with success to an extent truly alarming to the friends of the Heathen.

We are informed that already, several Islands of the Pacific Ocean, have been induced to burn their Idols, and have embraced the Missionary religion, and are worshipping the true Jehovah! And more than this; the natives of these Islands have even established Missionary Societies among themselves, for the purpose of converting their idolatrous neighbours. Late-ly we have seen the Sandwich Islands renouncing their Idols, and joyfully receiving the Missionaries.

And even some young Men from these Islands, have been trained up in "priestcraft" by the Yankees of New-England, in their Theological Seminaries (those nurseries of error and superstition,) which young men have gone to their native Islands to convert their fathers and brethren. Now, Mr. Editor, is not all this *abominable* and *impious*? Why must these people



go and disturb the "pious Heathen" in the exercise of their religion? How can the missionaries have the impudence to prevent these people from worshipping wood and stone, and sacrificing one another to their idols? Sir, I am opposed to such intolerant proceedings. Have not the heathen got "the light within" as well as we? Let them then, kill their aged parents—drown their children—burn their widows—and sacrifice one another as they please, without being persecuted by the missionaries.

If, Mr. Editor; we let those Missionary, Bible and Education Societies alone, to go on undisturbed, there is great danger that in 50 or 60 years, Idolatry, vice, and ignorance will be almost entirely expelled from the face of the earth, and the Missionary religion universally received. To prevent such deplorable events, it is high time that something should be done as well as said, for I am afraid that in a short time these societies will be so firmly established that "the gates of hell itself will not be able to prevail against them." I therefore propose that the friends of the Heathen meet together for the purpose of concerting measures to arrest the progress of the Missionary "fanaticism;" and I would also suggest that the 24th of August (the glorious St. Bartholomew's day, when thousands of Protestants were massacred in Paris) would be a day highly auspicious for such a meeting.

Perhaps nothing more appropriate could be done at present, than to form an Anti-Missionary—Bible and Education Society. If such a society should be determined on, I would recommend the adoption of the following Constitution.

Art. 1st. This Society shall be called "The Anti-Missionary—Bible and Education Society," whose sole object shall be to destroy the influence of Missionaries—prevent the circulation of the Bible—and oppose the education of young men, who are destined for Missionaries and preachers.

Art. 2nd The officers of this Society, shall consist of a President, two or more Vice-Presidents, a Treasurer, Secretary and twelve other Managers

Art. 3d. Any person who pays 6 cents a year to this society shall be a member of the same.

Art. 4th. This Society shall, from time to time, send out persons, suitably qualified, into all parts of the world, whose duty it shall be to oppose civilization and christianity; and persuade the Heathen that "their kind of religion" is as good as, and even better than, the Missionary religion, "falsely called christianity."

Art. 5th. The qualifications of persons in the employ of this Society, shall be the following—They must never have read a single chapter in the Bible.—They must never have studied Theology half an hour—they must have no acquaintance with Latin and Greek, or Hebrew.—And they must be as proud and positive as if they knew all things.

Art. 6th. If any member of this society shall be detected in aiding Missionary societies and other similar institutions, he shall immediately be expelled.

That I may give something like a perfect plan, I would beg leave to nominate the following well known and honorable gentlemen as officers.

Mr. Infidelity, President.  
Mr. Socinian, } Vice-Presidents,  
Mr. Arian, &c. }  
Mr. Avarice, Treasurer.  
Mr. Untruth, Secretary.

The other Managers may be selected from the nearest relatives of the above gentlemen.

To conclude, I call upon the friends of the "pious heathen" and the enemies of christianity, to awake from their sleep of indifference, and exert themselves in the cause of humanity and heathen toleration.

"AGE OF REASON."

#### LETTER.

To the Editor of the Youth's Herald.  
*The tendency of a Revival of Religion in Philadelphia.*

SIR—If a fire were raging in Philadelphia, and the means of extinguishing it were at hand, what kind of feeling would be discovered by the citizens, if they who have those means under their control refused to exert themselves for the preservation of the city?—The means of evangelizing this place, are in the power of the christian part of its population; but a kind of apathy which cannot be enough lamented, has kept us from using those means, and even made us question whether

we possessed them. Meanwhile, a fire has been raging, which has been burning up not the temporal possessions, but the eternal all, of thousands and tens of thousands in the midst of us. This, of course will be thought fanatical by those who receive not the witness of Christ; but it is matter of absolute certainty, notwithstanding.

In my last, I expressed an apprehension that nothing short of a Revival of Religion, will ever bring christians generally, to any due sense of the truth on this subject, or dispose them to do what they so easily may, for the spiritual improvement of the city. Perhaps some may doubt whether a Revival itself, would have this effect. But on this point doubt, must I think disappear, in proportion as the tendency of a Revival is examined.

A Revival of Religion is the effect of a remarkable communication of the Spirit of God: and it has been observed by President Edwards, in a work which entitles that holy man to be held in grateful and everlasting remembrance, "that from the fall of man to our day, the work of redemption in its effect, has mainly been carried on by such remarkable communications. 'Though,' he continues, there be a more constant influence of God's Spirit, always in some degree attending his ordinances; yet the way in which the greatest things have been done towards carrying on this work, always have been by remarkable effusions at special seasons of mercy, as may fully appear hereafter in our further prosecution of our subject."

This observation from one of the greatest and best of men, who had made the recorded dispensations of providence, from the beginning of the world, a subject of the most careful and profound research, should at least disincite us to cherish prejudice, against Revivals. I should dislike to be numbered among those who are prejudiced against the way, in which God has, in all ages of the world, done most towards carrying on the work of redemption. Infinite wisdom certainly has not erred in choosing means, in this case. There must be something good in Revivals of Religion. They must have an excellent tendency, whether we can perceive it or not.

Perhaps it were best not to speculate much on this subject. Instead of reasoning upon principles, let us consider facts. Let us view Revivals, in the state of things, which they always produce wherever they prevail. Let us observe a congregation under the influence of a Revival, and mark how it is now affected, by the great matters and concerns of religion—and let us mark this.

1. During public worship. Enter the sanctuary, in which the spirit of a genuine revival is felt. You do not see, as some would persuade you to expect, a tumultuous company, outraging all order by their boisterous deportment, and exhibiting the most disgusting forms of enthusiasm and frenzy: Extravagancies of this kind obtain, where some other spirit than that of true Revivals is at work. Here all is stillness and solemnity; you feel yourself standing on holy ground, and ready to exclaim, "how awful is this place!" I have heard of those, who went to the house of God, in a time of revival, to ridicule and sneer, who by the mere sight of the auditory were overwhelmed with conviction and dread. Every countenance discovers deep interest and solemnity; and every heart seems engaged in the peculiar business of the occasion. Many a head may hang in sorrow, but none be now reclined for repose—When the sacred volume is unfolded, what attention to hear and understand the oracles of God! What preaching do you now hear! it is not declamation, but the words of soberness and truth. It is not in the enticing strain of polished and laboured composition, but indiction, plain, pointed, convincing, affectionate, powerful. The preacher feels himself to be the organ of God, and he feels that God is present. He has therefore lost sight of himself, and preaches neither to please nor to displease his hearers; but he preaches "in demonstration of the Spirit and with power." The word of God now proves sharper than a two-edged sword, and produces amazing effects. I have seen a whole assembly impressed at once, and, apparently, scarce able to support the weight, of simple truth. I have seen those who formerly would sit & hear the gospel, as insensible to the great affairs of another world, as the beast that perisheth, overwhelmed, all at once by the

\* History of Redemption. A book which ought to be read by every christian who can procure it, as much perhaps as any other except the Bible.

consciousness, that they were in the gall of bitterness and bond of iniquity, and by a dread of impending perdition. I have indeed sometimes heard, from some convicted, despairing sinner, unable any longer to refrain himself, the half-suppressed cry for the mercy of God. But I could not blame the awakened person; knowing that no unrenewed sinner, however brave and hardy his spirit, could see all his guilt and wretchedness without being more deeply exercised; and recollecting that instances are mentioned in the Bible, of persons who were so pricked in the heart, under the preaching of truth, as to cry out, "Men and brethren what shall we do?"

The service of the sanctuary is over; the congregation breaks up, and each repairs to his own habitation. And how does he seem while on his return? Did solemnity, as is usual at ordinary seasons, disappear from his countenance as soon as the worship was closed? No, he still feels the force of truth, and goes homeward silently, pondering the vast concerns of his soul.

But who knows what work has been done at this meeting? How many hearts have been wounded, and how many healed? How many souls have been rescued from eternal burnings; and what joys have been hereby occasioned in heaven?

Now, Sir, if a revival of religion would cause our congregations to be affected in this manner, during the public worship of God, can any christian doubt the happy tendency of a revival in our city. I shall pursue the subject in my next.

TIMOTHEUS.

#### PREDICTED DOWNFALL OF ORTHODOXY.

Let not the confidence with which Unitarians predict the downfall of Orthodoxy and the speedy prevalence of their system throughout Christendom, give you a moment's alarm. One of the arts by which they sometimes endeavour to recommend that system, is to predict, that, in a very few years (some have said in ten) there will be no other form of Christianity than Unitarianism, countenanced by any respectable portion of mankind. Let no man's heart fail him at such predictions. They are "great swelling words of vanity," which will issue in nothing but the disappointment and shame of those who utter them. I am inclined, indeed to believe that there will be, for a time, considerable additions to the rank of Unitarian societies. But from what sources will these additions be drawn? From among the sober, thinking, and exemplary members of Orthodox congregations? All probability and all experience say no. But from the ranks of infidelity, from among those who belong to no congregation, whatever, and who have forborne to connect themselves with any, because there was too much religion among them for their taste. Those persons must have been very careless observers of what was passing before them, who have not perceived, that infidels, sceptics, the profane and licentious, those who wish to continue in sin, and yet to have no fear of hell, and in general the enemies of a strict and spiritual religion, are, in many places, flocking to the Unitarian standard. And as these form a numerous body, in every part of the world, there can be little doubt that considerable numbers of them will adorn the triumph of Unitarians for a few years to come. But it will be a triumph as short as it is ignoble. It is just as incredible that such materials should form a respectable and permanent religious body, on which the Divine blessing may be expected to rest, as that the image in Nebuchadnezzar's dream, made up of brass, (the fine gold and even the silver are entirely wanting here,) and iron and clay, should have lasted forever. Their cause, like that image will soon crumble to pieces, before the breath of JEHOVAH OUR RIGHTeousNESS, whom they blaspheme. The truth as it is in Jesus, and the church founded upon it, have survived the impious efforts of Cerinthus and Ebion, of Noetus, and Artemon of Arius, and Socinius, and of a host like them; and it will survive, and grow, and triumph gloriously, when the similar efforts of their successors of the present day shall have gone the way of all such unhallowed and spurious things. [Miller's Let.

A letter from a ministering brother, Waterville, July 9th states that there is a great deficiency of ministerial labours in that region; in one section of the country there are eight regular Baptist Churches, united in a quarterly meeting, and only one ordained minister, who is pastor of a Church among them all. Ch. Herald

#### CHRISTIAN REPOSITORY.

SATURDAY, AUGUST 24.

Reports from Charleston and West Nottingham continue to increase in interest. In addition to the work, in the former place, partially noticed in a letter from thence, published in No. 17, of the Repository, we further learn, that the Academy in West Nottingham, where are several young men, of hopeful piety, studying the languages, preparatory to entering the ministry,—the greater part of the scholars have been brought under serious concern for their souls, and something like ten or fifteen of them, with two of their teachers, are already rejoicing in hope. This work derives additional consequence from their being a number of young men in the Academy, of promising talents, who will now very probably, consider it their duty to undertake the sacred work of publishing that salvation to others, which has gladdened their own souls. The teachers in two other schools adjacent, have become subjects of the work. All accounts concur in acknowledging this to be not only an important, but an extensive work—Prayer and anxious meetings are always crowded, from 100 to 200 attending in this thinly settled part of the country—although the meetings are frequent and continue late, yet the people always appear unwilling to retire at the close. We are not informed of the number supposed to be under awakenings throughout the region, but they are numerous, and daily increasing—what is very generally manifest, is here realized; old professors are aroused and trimming their lamps. This "Revival," for it seems fully to merit the term, is principally in the bounds of the Rev. Mr. McGraw's congregations, and part of his own family are among the number. In this work the Lord has not only blessed the labors of his faithful ministers, but that of the more humble layman, for they have gone on hand in hand in the means of grace allotted to each.

Considerable opposition has shewn itself—as on the day of Pentecost, they charge these men with being mad, setting up a new "sort of religion," being Methodists, &c. &c. &c. But "if these things were done in the green tree, what may not be expected in the dry?"

"Fight on ye conquering souls, fight on."

The Presbytery of New-Castle held an adjourned meeting on the 13th and 14th Insts. at Upper Octorara, in Rev. Mr. James Latta's church. At which time Messrs Perkins, Laird, and Douglas, who had been for sometime past pursuing their studies under the care of Presbytery, preached their popular sermons, and passed a final examination, as to their experimental, theological and literary attainments, in all of which they were sustained—their sermons were heard with approbation, particularly the latter. After which they were all three licensed to go forth and preach the gospel, wherever called by the Providence of the great Head of the Church.—The discourse on this occasion was numerous and respectable.

At the same time and place the Auxiliary Missionary Society of New-Castle, held their annual meeting, and heard the Reports of the various Missionaries which had been sent forth by them the past year, which excited considerable interest. The Committee appointed at last meeting to prepare a general Report, laid the same on the table, which was recommitted, and ordered to be prepared for publication—we hope soon to lay it before our readers. We were pained to find the Society unable to supply the wants of a number of places, which were anxious for missionaries, and some of them able and willing to support them; notwithstanding the opinion of many, (among whom are some real christians,) that there are already more ministers than can be employed. There are very many in this region perishing for lack of spiritual food. We call on all who regard the prosperity of Zion, in the language of our Lord, "Pray ye therefore the Lord of the harvest to send forth more faithful laborers into the harvest."

The Treasurer of the Trustees of the General Assembly acknowledges the receipt of Forty Dollars from the Rev. A. K. Russell, from the united congregations of White Clay Creek, and the Head of Christiana, Delaware, to assist in the endowment of a Professorship in the Theological Seminary at Princeton, N. J. which the Synod of Philadelphia have resolved to endow.

We learn that the gracious influences of the Holy Spirit are still afforded to the church in Neshaminy, Bucks Co. Pa. and that nearly one hundred persons, it is supposed, have been awakened to a sense of their perishing condition, many of whom profess to have obtained a good hope through grace that they have a saving interest in Christ.

In Doylestown, in the same county, and the region about, God is also displaying the wonders of his grace, by calling sinners to repentance, and submission to the spiritual government of Jesus. On last Sabbath, the Lord's Supper was administered in the Presbyterian Church when twenty were added to the communion.

Boston Rec.

#### CAMP MEETING.

A Camp Meeting will commence on Chester Circuit, on Wednesday the 28th Inst. about 2 miles from Old Chester, on the ground occupied on the same occasion last year.

August 10, 1822.

#### PRINTING

Neatly Executed.—A general assortment of Blank and other Books for sale at this Office, No. 97, Market-Street.